Eccl.1:3 Whqt profit hath a man of all his labor which he hath taken under the sun?

INTRO. The problem of Eccl. is the problem of life. What is the good of it all? The first thing that eneters the mind of the Preacher is the fact of labor. He sees men planting building, studying, governing. What do they get out of it? What doth labor profit a man?

1. Personal values.
   Work is self-discipline.
   Both muscles and mind need exercise.
   Work is necessary to a healthy sound condition.
   Work is the best cure for many of our ills.
   Rest cure- work cure.
   Read-"Go to Work".

2. Mental values.
   The joy of creation. Creative power akin to God. The rise of civilization measured by the creative products of man.

3. Economic values.
   More than in terms of dollars anc cents.
   Standards of values. Work establishes worthship of nearly everything. Worthship is worship.
   Work means health, wealth, comfort, life.
   The maitenance of home life, the refinements that help to spiritualize us and keep us sweet.

4. Spcial values. Work makes us all interdependent upon one another and all dependent upon God.
   Political freedom and justice must be extended industrially to all workers of the world before we can have universal peace andsecurity.

3. a fool when his chief thot was only how to get possession of more mere things. Read the 6th chapter of Matthew beginning with the 19th verse. It is wrong for men to worry over of things to eat and drink and over things to wear. The great objective of the world order is the building of righteousness and good will, and then these matters of m mere things would take care of themselves.

Jesus teachings are most timely to-day. We are greatly stirred over problems of production and distribution of these material things. We are establishing schools and multiplying courses for dealing with these problems, and are tempted to leave out of the education of our youth and of the workers of today instruction and training in the wise use of the things we seek to produce and distribute.

II. Jesus did'nt manifest in his thinking any spirit of assumed superiority.

It is just human nature to assume superiority in one way or another. The club of wealthy members, the labor union rediculing unorganized labor, the religious denomination bragging about its superior strength and power, or the little denominat ion that makes claims to have the vital truth which no others possess. It may be a nation drunk with the ambition to dominate the rest of the world.

This assumption of superiority on the part of individuals and social groups is one of the greatest of curses in the world. It lies back of much of labor's troubles, it produces friction in political organizations, it provokes international tensions of grave mein, it causes wars.

~~glor~~Jesus Christ who emptied himself of all

4. , who made himself of no reputation, who entered fully into the experiences of men, who gave himself unto death in the service o humanity, shows the utter folly of exercisin the superiority complex. He made it very plain that the spirit of assumed superiority is a social curse in a cooperative society such as ours has grown to be.

III. Revenge and retaliation is another evil at work in the world which was utterly fore ign to the mind of Jesus.

Revenge is a natural instinct of animal life. It is closely allied to our desire for justice. Many people find it difficult to think of strength and courage apart from revenge. To crush a rival is their estimate of success. This is the beast in human nature. It belongs to the jungle.

Under the influence of Xty, men are slowly overcoming this tendendency to revenge. The mind of Christ lifts us above the jungle into the realm of good-will and cooperation. This wild justice, this economic revenge should be entirely removed by our President from the industrial life of Ameri ca. All our justice should be tempered with good will thru the grace and influence of Jesus Christ.

IV. One more aspect of the mind of Christ- his passing ofer mere appearamces and getting at the secret underlying motives of men. The motives of men, and not their outward appearances, reveal what they really are. Not only should individuals look to their motives, but nations and orgabizations of industry and commerce should do likewise. Harmonize the motivesof men with the the great objective of mutual welfare and common good, and the actions of men will be corrected.

5. This then is the mind of Christ for our today's workaday world, valuing the spiritul to the right use of material things, avoiding any exercise of superiority, believing and practicing the ultimate supremacy of good will and reason over the spirit of revenge and retaliation, adjusting all motives to the supreme objective of the common good and welfare of mankind.

Let us individually do more than claim to have the mind of C — let us express his mind in all our relations of conduct.